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The AMERICAN FRIEND

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EASTER IN AUTUMN

EDITORIAL

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OF RELIGION

Friends and Christian Tradition

Alexander C. Purdy

The Churches and Peace

A Symposium

Among Good Books

In Review

The Power of the Meek

Devotional

Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he has risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

The Devotional Life . . . A Page of Personal Helps

BLESSED ARE THE MEEK

. . . for they shall inherit the earth

The message of Christ was very personal. Yet he gave persons the truths that can transform the world. For instance, nations, as such, can be meek only as their citizens are meek. Interracial relations can be changed when persons are no longer racial snobs. Class distinctions will disappear when persons become democratic in spirit.

The forceful passion drama, *The Terrible Meek,* suggests that meekness has in it a power—the power to conquer the earth. So much of life is filled with sputtering, noisy things which seem like power. They are not, in the long run, significant. They are not *real* power.

Yet it is from these whirling gadgets that we get the suggestions by which we try to live. That which produces the greatest physical result seems like power. In the comics, our children are taught that a hero is one who "packs the biggest wallop." The greatest fighter is the most courageous person.

A fleet of armored cars, army tanks, supersonic projectiles, and long-range air fighters are assumed to be the only power that can assure our security. We are coming rapidly to see that while they may save something of value for a time, within a given nation, that they ultimately destroy the very values they defend. They are weak, utterly impotent to defend civilization. They fill the earth with the disinherited, but meekness can give them a secure inheritance. Only the meek can inherit the earth.

What is this meekness for which so much is promised? If it is to conquer the earth, then it is not rabbit-like, running from every danger or problem. It must be spiritual and it must be in the heart of persons who use it. They are the persons who conquer the earth. Out of weakness they are made strong.

If they are to conquer they will have courage, steadfastness, patience, and will power. But those are qualities which in some sense are often the marks of the fighter. Bad men may also have them in some measure. They are qualities that are good if they are used for good ends. Meekness means more than these. It is gentle, not blustering; humble, not boasting; kind, not cruel; loving, not offending. It has vision—it is not shortsighted.

At the heart of meekness is faith in God. It is therefore not self-assertive. It retreats into the source of love and moves out again to make love real to others. It is disarming to an enemy, for it does not seek to do battle.

The Yearly Meeting of French Friends was in session in the spring of 1940, at a time when Hitler's legions were hammering their way through Belgium and toward Paris. Henri Van Etten rose and read the beautitudes. Under normal circumstances reading "Blessed are the meek, for they shall inherit the earth," seems rather easy. Anyone can assent to it, but what is it like to read it in the face of a military invasion? Hitler was "inheriting" nations right and left, and no one would call him meek. Even Hitler despised the idea of meekness. Could a beautitude stop him?

Although Hitler fell eventually under a counter offensive, his system and philosophy must eventually lose, but no military might can destroy them. All that can genuinely stop them are "the terrible meek." They are powerful in spirit and only a change of spirit can finally avail against evil. The Caesars, Napoleons, and Hitlers of history had a kind of power which destroys itself. Only the Redeemer upon his cross had the real power to change the world by changing men.

Other ways of stating this beautitude might be, "Blessed are the gentle," or "Happy are they who have the leaven of love in their hearts, for that leaven breaks down all resistance. The earth is made for such persons and eventually they shall possess the earth."

Prayer: O God, our Father, give us the insight to see that evil is destructive and that love, multiplying its kind, conquers all. Help us to be patient, knowing that great work cannot be finished in a day. Help us to surrender to thy gentle power. Help me personally to lay hold of that power. In the name of Christ. Amen.

"God alone is Lord of the conscience." This affirmation has been a cardinal and characteristic feature of Protestantism from its beginning. Regardless of variations of emphasis, the churches of the Reformation have held that the individual is directly accountable to God. He may not yield to the authority of any earthly power when it requires of him what he believes to be contrary to the command of God. In loyalty to this belief, men have suffered and died, condemned by a political authority that regarded such challenge as treason, or by a religious authority that called it heresy. The issue of conscience as over against earthly power has been drawn in many times and places. In the early days of Christianity, Peter declared before the high priest, "We ought to obey God rather than men." Yesterday it was Hitler and his regime that denied the obligations of conscience. Today communist dictatorships are forcing the issue most frequently, though there have been denials of full religious liberty in Spain, Mexico, and elsewhere. In the Christian view the state is not morally autonomous, but is under the governance of God.

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Editorial . . .

Easter In Autumn

EASTER is a Spring Festival, for people in the northern hemisphere. Spring offers a million illustrations of the Easter idea. They are so profuse that there is danger of limiting the resurrection story to the burst of life from seeds and plants, and losing the spiritual significance of the resurrection of Christ, among the natural illustrations.

What does it mean to observe Easter in Argentina, Southern Africa, Australia and other lands below the equator. Their April is like our October. They have Easter in Autumn. The Summer has receded. The chill Fall weather is closing in. The sap of trees retreats from dying leaves and Winter advances with its chilling blanket. The profuse life of Summer becomes locked in icy prisons.

At that time Easter comes. It comes when nature offers few illustrations of bursting tombs and ascending life. Yet the hallelujahs are sung and the hope of Easter is preached and dramatized. Hope is proclaimed when all nature witnesses to decline and moves into the long sleep.

Is Easter, in Spring, too easy for us? Does it suggest an unstudied optimism? So many times it has come when the climate of the world was cold and unpromising. The nation was going to war and young boys were marching away—to kill and be killed. In the face of those stern realities, the tulips blossomed and the magnolia tree covered itself with heavenly radiance. The carpet of earth was a patchwork of miracles. In spite of difficult days we had Spring, Easter, and new life.

We must learn to accept Easter in Autumn. We must learn to live by hope that is deferred. Our faith should not be based upon immediate answers, but upon the truth that life though apparently restrained, will yet spring from its prison. It is not so important that life shall triumph over death, *at once,* or that love shall find *immediate* victory over fear, but it is important to know that life, in God's good time, "is ever Lord of death, and love can never lose its own." It may not be evident today or tomorrow, but what if it could never be! It can be. It will be. It is. The triumph is as certain as is God.

Easter is not merely an affair of Spring or Fall, nor is it merely a cheerful place on our calendars. It is illustrated in gardens, but it is spiritual, living, and redemptive. It marks in our faith the great final culmination of our salvation in Christ. If it does not mean that, then the bursting life of gardens is but a fading glory—humanity passes from its "Eden" of hope under a flaming sword, to its decline and death. Human hearts must be purified, else gardens, friendships, civilizations—all will die.

The message of Christ, the life he lived, the love he shared, the death he died—these all are fulfilled by the triumphant announcement, "He is risen!" If that had not happened, well might the story have been merely one of the tragic death of a young idealist. It is his living presence and his invincible power that make the gospel message imperishable.

It is that which sends apostles out to do the impossible, and prophets to make a new world out of a dream. It is that which can make a gardener in Autumn sing of Spring and prepare, even then, for its coming. It is that which helps us when problems seem insoluble to say, "I shall yet praise him!"

We live by hope, not by stubborn, dogged determination that ignores or dares the facts, but by a joyous assurance that God has not set the stage for his own defeat; that if we move into his will even death cannot defeat us—that because he lives we too shall live. If one leaves God, the Christ-like God, out of life, anything is allowed, for then men can make their own gods, even in their own image and incarnating their own sins. But if God is accepted as real and living, and if he is like the Christ we have met, then a tremendous judgment has been set up in the consciences of men—they may sin, *but they know it is sin.* A great hope has also been given—they may do evil, *but they know they can be released from it.*

The great question is not *"When do* we win?" but *"Do* we win?" Is victory possible? In Christ is our everlasting "Yea!" In that hope we can sing with Handel,

> "I know that my Redeemer liveth . . .
> And he shall reign forever and ever
> King of Kings, and Lord of Lords,
> Forever and ever . . .
> Hallelujah! Hallelujah!"

E. T. E.

GOD'S SPECIAL CHOIR

I like to think that somewhere in God's grace
He keeps a hall reserved for His own choir;
A room both wide and long, with ample space
To hold the eager throng of us, entire.

I like to think this chorus will consist
Of voices which below were stifled things
Held fast to lonely thought, by silence kissed;
Who felt each throbbing note, but could not sing;

Of hearts that knew white flame, grown cold inside
When deeds so well intentioned were called wrong;
Who knew a thousand deaths before they died;
Of hearts so full they broke from stifled song.

One thing I know—that God himself will see
That hearts which seek shall find — at last set free!

ERCELLE O'BRIEN DAVIS

Friends and the Christian Tradition

By Alexander C. Purdy

GEORGE Fox and the first publishers of the Quaker message believed they were reviving primitive Christianity. Over against the contemporary emphasis on external authority as embodied in Church, Priest and Bible they stressed "experimental" religion or, as we should say, the religion of experience. They did not intend to deny or to minimize the historic revelation of God in Christ; they rather drew radical consequences for the inner life from these historic facts. The cross meant an inner crucifixion, the resurrection meant that Christ was now a living Presence, baptism was a spiritual experience, communion with Christ was an inner reality, and the inspiration which produced the Scriptures was open to men here and now; it did not cease with the closing of the canon. The ethical and social testimonies for which Friends are probably best known today all flowed forth from the same radical inwardness. The conviction that every human being has the capacity for immediate experience of God guarantees the worth of each individual without distinction of race, nationality, sex, economic or social status.

This same stress on authentic, inward religious experience and its logical consequences in conduct, individual and social, has been the characteristic Quaker interpretation of Christianity. Quakerism seeks to be Christianity in its most radical form. Friends ought to be the last to suppose that they have any monopoly on such an interpretation. There are Christians in all the churches and outside the churches who share this conviction. It is only in ways of worship and of business and in the corporate testimonies that the Society of Friends has any claim to uniqueness.

Many aspects of present-day Quakerism might be profitably considered in their relation to historic Christianity. We shall discuss briefly three differences of emphasis which tend to distinguish Friends from other Christians: the type of authority, the kind of mysticism, and the view of sin and salvation.

Quakerism has not infrequently been supposed to represent extreme individualism and to be based on the authority of the individual conscience. Now Friends have shared with others the testimony for freedom of conscience, but no *society* can be maintained solely on the basis of the authority of the *individual* conscience. Our Society came into being as a result of common testimonies which sprang from consciences enlightened by Christ. The group fellowship achieved was not based on compromise, submission to a majority, or any other type of human adjustment. It was an attempt to come into unity by submission to the Divine Spirit and by seeking Divine guidance; to realize a oneness of spirit, deeper than intellectual agreement and more lasting than genial accommodation.

This view of authority and of the unity resulting from it will seem chimerical in a day when external sanctions seem to be the one means of authority and of achieving unity in a disordered world. Yet the kind of unity imposed by force tends to crush the individual and to reveal itself as essentially mechanistic. The Apostle Paul in his figure of the church as the body of Christ conceived of an organic unity which "overcomes all differences of temperament and education and endowment, not obliterating them, but combining them in a common, cooperactive service of the fellowship." The Spirit was the life blood of this new body. It is this kind of unity issuing from this spiritual authority that Quakerism seeks to exemplify.

The word "mysticism" has often been used to characterize Quakerism. If by this word is meant the human capacity for an immediate awareness of the Divine Presence in terms of experience, then Friends are mystics. On the other hand, if the word is used to mean the absorption of the human into the Divine through the fanning of a native human "spark" into the Divine flame, then Friends have not been mystics. It has been well said, that Quakerism is group, ethical mysticism. The Presence in the midst of the worshiping group binds the separate individuals composing the group into a living fellowship, making each into more of a person than he could otherwise be, clarifying his mind and empowering his will and capturing his emotions so that he may walk on this earth as Jesus walked in Palestine.

Probably the most frequent criticism of Quakerism made in our day is that we are too optimistic, not to say superficial, in our view of man. We tend to disregard, it is said, the inherent sinfulness of man and the need of salvation. The humanitarian service of the Society deals with the fruits but not with the roots of the human disorder. In so far as this criticism is justified it should be taken to heart. Food, clothing, and shelter are not enough in themselves to meet the world's deep need. Behind this service to material needs and as its sole motive must be the redeeming, transforming love of God brought home to the human heart in the life and death of Jesus Christ. Yet this love must speak a language that men, women, and little children can understand. We ask the theologians, in all humility, if the language they speak is understandable by the hungry, ill-clad, shelterless, hopeless multitudes? It is possible that those who minister to human misery and want know, in terms of experience, what the nature of man's sinfulness is and how terrific are its consequences. The love of Christ which alone can remedy this disease must be "made flesh" by those who dwell with their fellow men, sharing their crosses of sin and suffering that they may reveal the life-through-death that the cross of Christ symbolizes.

George Fox saw the "ocean of darkness and death" which is flowing over the world in our day as in his. He did not dwell upon this ocean as much as the religious leaders of the churches in his day because he saw also an "ocean of light and life flowing over the ocean of darkness and death."

THE GALILEAN ACCENT

I should like to see once more, as at the birth of our own Quaker movement, that faith and that hope spring up in our Society of Friends that we were the bearers of the seed of a Universal Church of the Spirit. I wish we might have in our lives the reality of experience, the measure of dedication, the depth of love, the Christlike spirit, the mark of the Galilean accent, that would make all Christians of all types feel that here, in this type of life, is a real model of a Christianity that could be universalized . . . The only possible way to realize a Kingdom of God in this world, or in any other world, is to begin by getting the right inner Spirit, the Spirit of the Kingdom formed within the lives of the few or many who are to be the "seed" of it.

RUFUS M. JONES

Reflections on Cleveland

A Symposium

These three Friends attended the three sections in the conference and here give their reactions.

THE UNITED STATES-SOVIET TENSIONS

By David E. Henley

"There are strong winds blowing through the human world, overturning our institutions, our loyalties, and our answers," said Bishop Scarlett in opening the conference. To this he added, "Coal and food only postpone destruction unless America can give the world a song we can sing together." But this conference was not designed to create that new song. It was called to search for a way of avoiding a disastrous clash between two great imperial powers and to find ways for the church to help the United States in constructive use of her new power.

The swift unfolding of world events today and the rapid revealing of United States policies and plans made it difficult for this conference of Protestant churches which tried to formulate guiding principles for "the moral use of American power," and to evaluate proposals as to the role of the United States in providing collective security for western Europe.

Section two of the conference dealt specifically with United States-Soviet relations, and with the question of the proposed North Atlantic Pact as affecting those relations.

It became increasingly clear that the advisability of such a pact, especially if one of a series, was open to question and should receive the most careful consideration of Congress and of the people of the United States.

The conference called for calm, clear statesmanship in this period of nervous tension. It followed the lead of John Foster Dulles when he said, "War is not inevitable, but thinking that it is can make it so." It responded favorably to his suggestion of repeating the Federal Council's earlier stand that "The United States should not seek military bases so close to the Soviet Union as to carry an offensive threat."

The conference recognized the plight of all countries in their struggle to maintain and advance the cause of human liberty. It insisted that if governments would operate in good faith and in a spirit of cooperation they might proceed side by side, even though following different ideologies.

It was realized that in Europe the motives and wisdom of the United States did not pass unquestioned. The conference proposed that the country and its leaders not rely on negative, or on military measures but that it recover a moral position by developing constructive and creative programs worthy of the support of freedom-loving people everywhere.

At times, the conference rose to real heights of spiritual unity. A large minority of pacifists and peace-minded members was much in evidence and received remarkable courtesy and consideration in the formulation of the various statements.

We shall have to leave to the prophets and the historians the judgment as to the value of the conference. The writer could not escape the conviction that, while in many ways a great conference, it was mainly operating on the second level rather than on the high level of Christian perspective, insight, courage, and loyalty for which the spiritual forces of the world had a right to hope.

ON INTERNATIONAL ORDER

Miriam L. Levering

The conference which considered the problem of the Churches and World Order at Cleveland was a very different one from that which considered this same problem in 1942 at Delaware. That Conference at Delaware dropped a plumb line on the principles upon which international order must rest. It stated clearly in its guiding principles that "if mankind is to escape chaos and recurrent war, social and political institutions must be brought into conformity with this moral order." It stated that "a world of irresponsible, competing and unrestrained national sovereignties, whether acting alone or in alliance or in coalition, is a world of international anarchy. It must make place for a higher and more inclusive authority."

Further, it stated that "we believe that military establishments should be internationally controlled and be made subject to law under the community of nations." That Conference at Delaware in 1942 recognized the truth that order in the universe rests upon the dependable laws of its Maker, rather than upon whims, notions, and unpredictable uses of power. It recognized that if there is to be order in the world it also must depend upon law. That conference issued a summons. It raised a standard.

By 1949, however, the churches had surrendered to "the discipline of the achievable." This conference was considering the "moral use of power." Instead of saying what was said at Delaware—that power must be used morally under law, and issuing a call for our nation to lead in that direction—they said in effect that American power can make for peace if it is used in the right amount, and avoids certain pitfalls. But we are still to be our own judge and jury, and to have no restraint except our own. Supposedly, the amount of military power that the churches would advise would be just the right amount—the peacemaking amount. It still seems to some of us that it would be little short of a miracle if any such policy could avoid war.

There were various statements worked into the document by people concerned about the implications of its general trend, such as "the moral stature of the United States would be increased if the Congress were to make it clear that, at this critical time when the fate of humanity hangs in the balance, our great nation is ready to take the lead in surrendering its sovereignty to the extent necessary to establish peace through the ordering of just law." There were statements indicating that "regional agreements should avoid return to 'balance of power' and military alliances." Yet the general trend of the documents and the message was that the United Nations, while we must support, strengthen, and preserve it because it is all we have, nevertheless will not save us, throwing us back upon American power and regional pacts. If we handle these right we can probably avoid war. There is not enough common understanding in the world to revise the United Nations to give it power of law even in the limited field of armament control.

Against that point of view some of us still insist on believing that in a world where any nation has the right and power to make and use weapons of mass destruction at its own will and whim, peace would be a miracle. We believe that all nations have a common interest in survival, and that if there is one chance in a thousand of beginning world government, we should try. We felt ourselves in agree-

ment with a Spokane engineer whom we met at Cleveland. He had worked on the atomic bomb. He said, "I find no hope either in Spokane or here at Cleveland that the American people realize the dangers of the atomic age." Certainly the conference at Cleveland on the whole seemed more concerned with the dangers and difficulties of a governed world than they did with the dangers of living in a world combining political anarchy and the split atom. As for me and my house, we prefer to do all in our power to bring about a governed world before we fall back on policies discredited in the days of Frederick the Great and Napoleon III.

AMERICAN POLICY IN THE FAR EAST

By W. Merton Scott

The study section, "American Policy in the Far East," was the best of the conference. The able chairman started on a high spiritual plane and those in the section knew the area under study. The problem was approached not from the basis of how to combat Russia in the Far East, but what are the needs of the Far East and what is the Christian answer to those needs.

After a brief background of the impact of the West on the East and the waning influence of the West, there are two parts to the paper. The first is addressed to the churches and the second to the government. They contain positive statements of action and direction that, it is to be hoped, will receive careful study and implementation in the programs of mission boards and the foreign policy of the United States.

In the message to the churches, we are first reminded of our "common fellowship in the ecumenical church." Western Christians are challenged with the call to match the devotion and sacrifice of the church in the Far East. The missionary programs of the churches must be adjusted to new conditions, with increasing use of techniques for working with rural, labor, and student groups, and with continuation of relief and rehabilitation programs. There needs to be a campaign to recruit personnel and financial support which must be revised upward.

The Government is urged to provide an adequate treaty structure for the Far East without undue delay. We must revise our immigration laws to eliminate discrimination against racial or national groups. Our sympathies ought to be strongly on the side of movements for independence by colonial peoples.

Means should be sought to implement President Truman's point "four" of aid to technically under-developed areas of the world. Occupation policies in Japan should be reviewed. We should support our announced policy for Korea. The economically unfair "Parity Bill" should no longer be a part of our relations with the Philippines. Through the United Nations, we should support with economic sanctions, if necessary, the resolution condemning the military action of the Netherlands Government in Indonesia.

These are, for the most part, words of wisdom and spiritual sensitivity. The actions would restore in some small measure the "reservoir of good will" which has been leaking out rapidly ever since Wendell Wilkie made his round-the-world trip. It is time that we took steps other than military to meet the world's needs.

REPORT ON PALESTINE

By Clarence E. Pickett

Clarence and Lilly Pickett have returned from their trip to the Middle East where they met with Egyptian, Israeli, and United Nations officials, visited the AFSC-UN relief project in southern Palestine and the AFSC refugee relief program in the Acre area of Israel. Their mission carried them on to Beirut, where they conferred with the League of Red Cross Societies serving Lebanon, Syria and Transjordan, and to London to report to British Friends on their journey.

We approached our visit to the Near East with a considerable sense of uncertainty. Our complete lack of knowledge of the political, social, and religious climate, were coupled with a concern that the Palestine Mission and our visit to it should be used to bring some reconciliation.

A complete census shows just over 200,000 refugee Arabs located in a strip of sand, four miles wide at the north where Gaza is located, and about twelve miles wide at the lower end at the Egyptian border. It is twenty miles in length. The town of Gaza, normally 20,000, has in it 70,000 refugees; Khan Yunis, 16 miles south, normally about 1,000, has camped about it some 40,000; and Rafah on the Egyptian border, about 60,000. The rest are in camps in between. All refugees are now under some kind of shelter, mostly tents. There is a good road in bad repair between these places.

This part of Palestine is under an Egyptian Military Governor—a man of exceptional good will and of great ability. The area is heavily policed by about 40,000 Egyptian troops, who on the whole have been very cooperative. The town of Gaza has been most hospitable, but its economy is slowly failing, and some of its own citizens are becoming refugees in their own homes. This is because their farms are behind Israeli lines, which are only two miles from the town. Also, they have generously helped the refugee visitors.

Here we have come among a people who never heard of Quakers or A.F.S.C. They are in very deep internal trouble. They have incredible poverty and also high ambitions for the development of new public works, public education, and health.

Everywhere we were most graciously received. Almost everyone asked, "Who are the Quakers? What does the term 'Quakers' mean? What do Quakers believe? Do you work elsewhere?" These questions, honestly asked by Moslems of high ability, many of whom are responsible government officials, gave one an opportunity that could only be faced after prayer and deep searching. The answers had to be in concrete terms—not much theology, since their patterns of religious thought made ours seem very strange. Many of them expressed deep satisfaction that a religious non-proselytizing group had come, for they were deeply troubled over the refugee problem and they felt they had done all they could. Also they often expressed greater confidence in the humanitarian approach to troubled Palestine than the political one. The Prime Minister expressed the wish that he, too, could join in such a "Crusade of Hope."

He which is born of God, he who is of the love, and in the love, cannot but be tender. He who is born of the earthly wisdom, who taketh up and hōldeth forth a religion there, cannot but persecute. Why so? Because he cannot but judge that any man may take up religion as he hath done, and so, by reasonings, may come to acknowledge and take up what he hath taken up and holdeth forth, or else he is wilful and stubborn, as he judgeth. But now he that is born of God, and hath received his light, knowledge, religion, and way of worship from him, he knoweth that no man can rightly receive them but the same way, to wit, from God, by the light which he causeth to shine into the heart at his pleasure, and in the faith which he gives. So that God's free and powerful spirit is to be waited upon, for the working of all in his people and not any forced to act beyond, or contrary to, the principle of his life and light in them.

Isaac Pennington

Among Good Books

In Review

Defeat Triumphant, by Lewis Maclachlan; Henry Regnery Company; 84 pages; $2.

This is a theological treatise. It is theology in readable language though on the level of the studious. Those who want serious, insightful Lenten reading will profit by this book.

Its pages progress step by step from the realness of human sin and defeat, through forgiveness, to the cross itself. "When love at its best and hatred at its worst come into conflict, it is love that wins. For the historic triumph of Jesus is the eternal triumph of God."

Its message is truth—the truth that is to be found in *meanings* and not in mere facts.

In the Direction of Dreams, by Violet Wood; Friendship Press; 163 pages; $1.50.

Out of hundreds of inspiring, thrilling stories about young people who have advanced the cause of good will in many nations of the world, here are eleven of the best, skimmed like cream from the total range of Christian service.

Ministers, teachers, leaders of youth, should have these on hand. They are stories of those who have "learned to have a good time without the props of dance halls, movies, or cars." Without being negative or puritanical, positive services are related.

The Audacity of Faith, by Allen A. Hunter; Harper and Brothers; 154 pages; $1.75.

With the same spirit in which he told the stories in *White Corpuscles in Europe,* Allan Hunter takes his readers through the ordinary, yet baffling questions which plain living presents. He has the "know how" for those who want to take a practical relationship to those problems, both in *how to think* and *how to respond.* This little book is intensely interesting and will be a companion to those who want to be on the frontier.

The English New Testament (From Tyndale to the Revised Standard Version), by Luther A. Weigle; Abingdon Cokesbury; 158 pages; $2.

Since the new Revised Standard Version of the New Testament rose like a morning sun over Christian literature, three years ago, there has been a renewed interest in the Bible and how it came to our hands. Dean Luther A. Weigle is chairman of the committee which has produced the new version of the New Testament, and which will soon present a new version of the Old Testament as well. In this small book he gives very interesting insights into the problem of translations. Specifically, he lifts certain lines and words from the New Testament as illustrations. He also weaves an historical story of the New Testament from Tyndale to today. No minister, teacher, or lover of the Bible should be without this book.

Jesus and the Disinherited, by Howard Thurman; Abingdon-Cokesbury Press; 112 pages; $1.25.

Those who have heard or read the messages of Howard Thurman will welcome this presentation of his pungent ideas and dynamic spirit. He is a leading Negro minister and churchman. He is now co-pastor of the Church for the Fellowship of All Peoples in San Francisco.

His message is not a harangue of the "have nots," but a positive, sympathetic and compelling call to those whose power can be matched by responsibility. His understanding encircles all levels of society.

This is good Lenten reading.

George Fox's Book of Miracles, by Henry J. Cadbury; Cambridge University Press; 149 pages; $6.50.

For those who want Quaker literature of unusual merit and scholarship the price of this book may not be an impossible barrier to its purchase. Certainly it is a book that is different, representing the interest and work of the author and compiler, whose historical "nose" ferrets out the less known, though greatly intriguing stories and insights into Quaker history.

The interest and faith of early Friends in miracles has not been accented, and should not be, in a true appraisal of their contribution. Even so, the facts, less appreciated by the intellectually "respectable" of today should be known.

In reading Quaker histories, as written to date, one has a feeling that they are often less than candid and inclusive. We tend to read into the records, or to accent the ideas we want them to prove. Here is an antidote to our scientifically respectable temper and emphasis.

Explain early Friends and their opinions as you will, they believed in miracles and often professed to work them. It was not central for them, but it was definitely a part of their view and practice.

The book is generously annotated for students who wish to pursue references.

What Churches Can Do About Economic Life—Programs and Resources, by Cameron P. Hall. Department of the Church and Economic Life, the Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York. Thirty cents per copy.

This is a source book, giving forty pages of answers to the ever-recurring question, "What can we do about it?"

Stimulated both by increasing economic tensions and by the call for their Christian solution from the world assembly of churches at Amsterdam, many church people are looking today for "a handle with which to take hold," in their own lives and communities. Many practical starting points are described in this pamphlet.

Farmers, businessmen, city workers, professional men and women, housewives, and students all seek the right answers to everyday problems of ways and means. These answers are sought through rural, urban, middle-class and industrial neighborhood churches.

A special boon to workers in this field is the twelve-page reference section, giving a seldom-assembled list of addresses of Protestant, Roman Catholic, Jewish, labor, business, farm, consumer, government, and other agencies concerned with economic and social action; names and addresses of pertinent labor, business, farm, consumer, and religious periodicals; and a list of books that contribute thought to the many subjects covered.

The Family of God, by Jesse Lee Cuninggim; Parthenon Press, 1948; $1.50.

The President Emeritus of Scarritt College for Christian Workers writes a clear, concise challenge to Christian workers, both lay and professional, and to Christian home-makers, to build their lives on the consciousness of membership in the Family of God. This consciousness should permeate personal, social, business, educational, and church relationships. Valuable reading.

The Sunday School Lesson

For April 24—The Disciplines of Discipleship

Luke 12:16-21; 14:27-33

Kirby Page tells of a young man who was aspiring to be a concert pianist, and who at one time was practicing five hours a day with his left thumb. Of course, if you just want to play "chop sticks" it doesn't take that long! But if you want to be an interpreter of Bach the way is long and tedious, and the price of achievement is discipline. The artist, Turner, when asked once how he could draw such perfect free-hand circles, replied, "It is very easy. All you have to do is practice eight hours a day for twenty years."

You might contrast that with Huckleberry Finn's observation, "What's the use of learning to do right, when its troublesome to do right and ain't no trouble to do wrong?" Christianity is on the side of taking the trouble of learning to do right. Huxley was strikingly right in saying that it does not take much of a man to be a Christian, but it takes all there is of him.

The difficulty with the man of many barns was that he did not know that all worthwhile achievement begins with self-discipline. He mistook the surfeiting of the body for the satisfying of the soul. For how can souls "take their ease" just because one has much goods laid up? I do not like the idea of contrasting the soul and the body, as if one is independent of the other. The Christian idea is not asceticism; the mutilating of the body in the interests of furthering the soul. The criticism of Jesus was not that man had much goods, but rather that he thought that was enough, and that he could be satisfied with that alone. He was neglecting part of himself, the inward and spiritual part, and in neglecting that he had destroyed himself.

Now the second Scripture for the day stresses the need for discipline still more directly. Bearing one's cross is really just facing life courageously and learning to use events instead of being used by events. It seems to me the essence of the matter is something like this; you cannot be a Christian without trying to be your best; you cannot be your best without effort and discipline; and the essence of discipline is self-control.

It is possible that we have become negligent in this matter of discipline for discipleship, foolishly imagining that although it takes five hours a day to become a pianist, one can be a follower of Christ with the rags and fragments of life, or with the two hours a week traditionally given to church attendance. We must know that those who have become proficient in matters of the spirit have achieved it in much the same way that the pianist becomes proficient on the key board, by many hours of attention to details, and much careful preparation and cultivation of the spiritual life. There must be a forsaking of other things, and a centering on this one thing, if efficiency is to come.

Questions:

1. What was the primary fault of the rich fool in Jesus' story?

2. Can you suggest the lines along which we ought to begin a program of discipline?

3. What are the values to be realized by self control?

RUSSELL E. REES

For May 1—Jesus Declares His Authority

Mark 11:1-11; 15-18

The events of the lesson, usually called the triumphal entry, mark a definite step in Jesus' life. His whole behavior on this day so falls into the pattern of Messianic thought that he was surely consciously aware of what it would mean to the people of Jerusalem. Here he surely accepted the responsibility for a Messiahship.

The kind of Messiahship, however, was far different from that expected by the mass of the people. He came on an ass, not on a charger. He was not at the head of a conquering army. He did not come to overthrow the present power, even the power of Rome. He did not come to establish a new dynasty, or a new ruling house. A part of the rejection by the multitude was simply due to the fact that they discovered later that he meant what he implied in coming, humbly on the back of a donkey.

His appeal was an appeal to insight, and not an ultimatum. He asked men to open their eyes and listen; to understand. It was not a blind acceptance of his word that he asked, but he sought to help men to appreciate their own sense of what is right, and to "believe that which they knew was true."

Even his cleansing of the temple seems to me to be more of an appeal to good judgment than simply a demand for obedience. It was not just that he said that my house is a house of prayer, for all people with spiritual discernment must know this is true. Even the priests knew better than to make it a place of money-lending. The authority of Jesus was an authority confirmed by one's own spiritual insight and inward judgment of what is right.

It has often been remarked that an inward integrity gives one courage and fearlessness. When we have an assurance of the rightness of our own actions, we care less for outward confirmation. This inward assurance has a profound effect upon other people as well. The fact that those who were trading in the temple fled before the moral authority of Jesus was surely not due to any superior physical might which he possessed. They must have fled primarily because they sensed the fact that he was right and they were wrong. For a sense of wrongness makes us afraid, and so weak and cowering in our spirits.

Jesus communicated confidence wherever he went. He could not prove what he said. How can you prove the beatitudes? But a man who is the beatitudes, who exemplifies them, doesn't have to prove them. He gives confidence that they are not impossible. How can you prove the necessity of reverence? But a man who is reverent, inspires reverence. How can you prove fearlessness is good? But a man who is brave, helps others to be brave. How can you prove you are worthy of having authority? Only by being a person who wins confidence. Jesus won the people of his day, and of our own as well, not because he demanded obedience, or because he claimed authority, but because he was the kind of man in whom you can believe; a man whom you feel you can trust and follow; a man who is truth, and so who speaks truth; a man who is fearless and so leads men to be fearless; a man who is in living fellowship with God, and so one who can be trusted as a guide to fellowship.

Questions:

1. Discuss the question of the basis of authority. Why do you accept the word of one person, not another?

2. What was the basis of the opposition of the priests to Jesus?

3. What is the implication of this lesson about the method of spreading the Kingdom of God?

RUSSELL E. REES

Write for samples of the Penn Series of lessons, as needed, for any age level. See the *Penn Quaker Quarterly* and the *Penn Teacher* for additional helps in adult classes.

From Our Readers

SHALL WE FOLLOW CHRIST?

Editor, The American Friend:

I have just finished reading the final nstalment of Paul I. Miller's fine article The Law of God and the Statutes of Men." I should like it very much if I ould have reprints of it. There is one entence in this article, next to the last aragraph, however, which makes me eact immediately. One can see why it vas included, and possibly should be, et it can be interpreted in such a way hat I wish to comment on it.

Paul Miller states, "A word of caution may be inserted at this point. The estimony of several, though not all, who have experienced prison life suggests that prison may be a very difficult experience, which some are not prepared to meet. Each person who is contemplating disobedience to any law should first ask himself, 'Have I the spiritual resources to endure successfully the loneliness, the shame, and the disabilities of a prisoner and later of an ex-prisoner?'"

To me this is like saying, "I should like to be a Christian. How much does it cost?" or "I will follow Christ if I may live."

I believe America stands or falls on this very premise. We have on one hand the threat of Russian communism which at least is an open, honest throwing away of Christianity. On the other hand, we have American military thinking which can so contort itself as to pray to Jesus while engineering Nagasaki, Hiroshima, and the other less spectacular atrocities of the war.

I ask you, "Which of these is most honest? Which of these the greater threat to Christianity, open-faced disavowal of Christ by the communists, or the nominal American way of claiming allegiance to Christ and then by action denying Him?"

What is left for a conscientious person but to say, "I will follow Christ if it costs me my life. I do not believe one must be assured that he is able to follow through on any commitment to Christ's way. Let's leave the consequences up to God. Have we not Christ's, "I will be with you always, even unto the end of the world."?

I have few personal resources on which to count in my stand against the draft law. Even to pass a prison makes me sick at heart. I have always thought of them as festering sores of a sick civilization, yet I am openly violating the draft act, and expect I may be called upon to go to prison. I would do this if the act had the death penalty. At this moment I cannot do much about the threat of Russian communism, but I can do this about the threat of split American personality which thinks it can march in an army and follow Christ at the same time.

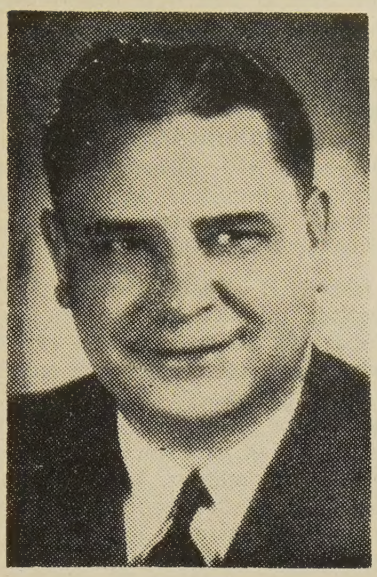
Russia has closed the door on Christ. America has let Him in, and listened patiently to his "Love your enemies" whilst it sharpens its knives, breeds its germs, makes its atom bombs, and moves the chip on its shoulder to a more precarious position.

We cannot know the strength of Christ until we accept Christian tasks which are beyond our strength.

Raymond F. Olds

Gt. Barrington, Mass.

CHANGE IN CALIFORNIA SUPERINTENDENCY



Donald B. Spitler

R. Ernest Lamb has resigned as superintendent of California Yearly Meeting. He will pay an extended visit to his boyhood home and community in Northern Ireland, leaving during August. There is also a prospect of his visiting Friends on the Continent of Europe. After returning to America he hopes to visit among Friends Meetings on spiritual concern.

Ernest Lamb has served very acceptably both in pastorates and in the superintendency of California Yearly Meeting. It is with regret that the Yearly Meeting releases him. Friends in America and abroad will profit by his anticipated visitation.

Donald B. Spitler has been appointed to the position made vacant by the resignation of Ernest Lamb. He has served in pastorates of Indiana, Western, and California Yearly Meetings. At present he fills successfully the pastorate of the Long Beach Friends Meeting. He will assume his new duties near September 1.

FOR A NEW NAME

Editor, The American Friend:

The Prohibition Party has always been a pioneer in statesmanship, standing for many progressive measures far in advance of the major parties. It was the first political party to suggest woman suffrage, and direct election of United States senators, etc.

But nothwithstanding this fact, the name of the party has implied that the party has stood for only one thing. And the people have been so propagandized about prohibition that most young people and adults turn away without seeing all the other good things the party supports also.

Hence, the American Youth for Political Action, which is the Youth Division of the Prohibition Party is conducting a contest to select the best possible new name for the party which perhaps may be adopted at its next National Convention. Full details regarding the contest, as well as other information regarding A.Y.P.A.'s program to translate Christian ethical ideals into political realities, may be secured by writing the Office of Publications, 9121 S. Dalton, Los Angeles 44, California. (You can send your suggestion for a new name there also.)

Robert Gemmer

Indianapolis, Indiana

CALLED TO HEAL AND HELP

Lucy E. Harris, an English Quaker doctor, went to West China in 1899. The forty-five years she spent as a medical missionary are described in a little booklet, *Called to Heal and Help,* which her friends urged her to write. These reminiscences give glimpses of "starting from scratch," slow development in the face of discouragements, the building of a hospital, the training of nurses, general medical work, maternity work, opium patients, waves of wounded soldiers, meeting a great variety of physical and spiritual needs, often amid chaotic political conditions.

This life work of a courageous, persevering Quaker doctor, under the Friends Service Council in Szechwan Yearly Meeting, reminds us how far-flung Friends' work is. Lucy Harris makes a plea for our prayers and our interest. This pamphlet is available in the Friends book stores at fifty cents.

Lois S. Vaught

The first public school in America was opened in 1635 at Boston; the first college, in 1637, was Harvard; the first law school was at King's College (now Columbia in New York); the first high school was opened in Boston in 1820; and the first kindergarten in Watertown, Wisconsin, in 1855.

QUAKERS AND LENT

Early Friends observed no holy days. Times and seasons kept by Romanists and the State Church passed Friends without mention. Even the "First Day" on which Friends met was not counted a "holy day," in that holiness was commanded more on that day than on other days. To show that God should be worshipped each day alike, meetings for worship were set in mid-week, and for two and a half centuries Friends faithfully held worship on "Fourth Day" or "Fifth Day." In the last fifty years, midweek meetings have almost ceased and many young Friends have never attended a "Fifth Day" meeting!

If Friends join to any extent with other Christian bodies they find they must observe certain "holy days" or withdraw from active fellowship with others. The World Day of Prayer, Good Friday, and Easter have come to Friends, or Friends have gone to them, or both. We have not adopted fish days, or fast days, or feast days, but we have in a practical manner assented to the use of Lent as a time for special fellowship with other Christian bodies, for special teaching of the way in which to become Christians and to live as Christians, and to learn the meaning of membership in the church. We have learned new meanings of the cross, of the tomb, and of the power of Jesus Christ over both the living and the dead. If we use these "pre-Easter days," as some Friends prefer to call them rather than "Lent," to deepen our faith in Jesus, our love and our service for him, and to find new experiences in grace, and new ways to exalt the name of Jesus above every other name, we may have justified, to some extent, the view that even a Quaker may use Lent to make him a better Quaker.

ALBERT L. COPELAND

IN MEMORIAM

Joseph H. Peele, retired Friends' minister, died at Guilford College on January 22. He was the son of Albert and Margaret Cox Peele and was born in 1870, at Founder's Hall, Guilford College, where his grandparents Jonathan and Elizabeth Cox, served as superintendent and matron. After graduating from Guilford College in 1891, he spent two years as pastor in Salem, Ohio, and two at East Lynn, Massachusetts, returning then to North Carolina to become pastor of Ashboro Street Meeting in Greensboro.

In 1902, following his marriage to Irma Maie Mendenhall, he served the Meetings in San Jose, California, and in Berkeley. They returned to North Carolina in 1907 where he became pastor at Goldsboro, following which he became principal of the high school in Guilford. He was on the faculty at Guilford College from 1912 to 1916. After further study at Hartford, he became pastor at Pasadena, California, Friends Meeting. In 1922, he again returned to North Carolina and settled at Guilford College. His last pastoral was at Deep River Meeting which he served until his retirement in 1947.

Services were held in New Garden meetinghouse at Guilford College, le by O. Hershel Folger and other Friend ministers. Surviving are his widow three daughters, Mrs. J. Harold Stou Mrs. Margaret P. King, and Elizabet Peele; three sons, Albert M., Elwood C and Joseph H., Jr.; a sister, Mami Anderson; and seven grandchildren.

CONTRIBUTORS

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MARGARET CROWNFIELD, Box 237, Guil ford College, Guilford, North Carolina

HELEN A. HIGGINS, Center Township School, P. O. Box 188, Liberty, Indiana

ERCELLE O'BRIEN DAVIS, Spink Arms Hotel, Indianapolis, Indiana.

ALEXANDER C. PURDY, Hosmer pro fessor at Hartford Theological Semi nary, Hartford, Connecticut.

Americans are spending an average of $1,100,456.62 per hour for alcoholic beverages. This hourly rate is deter mined by dividing the number of hours in one year (8760) into the $9,640,000,000.00 reported by the United States Department of Commerce to have been spent by the American people for drinks in 1948.—*Florida Flashes.*

LOOKING OUT FROM WORSHIP

The day is cheerless;
The earth is sodden;
The world seems filled with pain.

But close by the window
A plain little bush
Bears berries of crystal rain.

MARGARET CROWNFIELD

COOL COMFORT

Sometimes a light too near and bright may blind us,
Who watch too long;
And when we gaze in pride and adoration
At the fiery-strong
Sun of our love, then we become as blinded
At evensong.

But when the dazzling sun deserts our day,
And blackness creeps
Over our world, a million stars come out,
Whose twinkling keeps
A new but cooler light for comforting
A heart that weeps.

HELEN A. HIGGINS

SANCTUARY

Sons go out to many ports
As ships go out to sea,
And daughters fly like fledgling gulls
On wings untried and free.
But when the wing is falling
And when the sail is torn,
There's always mother's harbor
Beyond the sea of scorn!

Winter falls on mother's head—
Time and worry's frost—
As ever she watches out and on
Where the wing and sail were lost.
And her watch is a steady beacon,
A mariner's amen,
Straining through years of darkness
To bring in the lost again.

And often the hurt ones turn for home . . .
With a bitter tide alee,
The broken wing and tattered sail
Come in from the scorning sea.
And never the sin too scarlet,
Never the pain or smart,
But the wing and sail are mended
With love from mother's heart!

GORDON W. NORRIS

FOR A QUAKER WALK

The first stone for a new "Quaker Walk" in the William Penn Outdoor Auditorium at George School has been received, appropriately, from Pennsbury, the colonial manor house of William Penn, the school has announced.

Adapting an idea from The Signers' Walk at Charles F. Jenkins' home in Germantown, the school hopes ultimately to have some fifty stones from Quaker shrines and places of interest in this country and abroad in the Quaker Walk, over which every future senior will pass at commencement ceremonies each June.

Stones about a foot and a half by two feet are now being sought by George School from the homes of John M. George and John Woolman, Earlham, Haverford and Swarthmore colleges, Pendle Hill, Tortola, Wilmington and various other places, and the school said this week that it would be grateful for suggestions from Friends as to other likely and appropriate sources.

Interested Friends are asked by the school to address their correspondence to Howard M. Buckman, Treasurer, George School, Pa., who will have charge of executing the plan for the Quaker Walk.

NEW INTERIM PRESIDENT FOR PENN

Forrester C. Stanley, who for thirty-six years has taught chemistry at Penn (later William Penn) College, will serve as acting president of the College. Cecil E. Hinshaw requested release by April 1, which the Board of Trustees granted.

Warren Cadwallader, due to ill health, has resigned as chairman of the Board and Roy S. Williams has been elected to that position. Roy Williams is also Presiding Clerk of Iowa Yearly Meeting.

F. C. Stanley, in addition to his long years of service for Friends, has served two years as a state senator from Mahaska County. He has studied abroad, taking advanced work at the University of Berlin in 1913-14. Recently he flew around the world, taking colored moving pictures and visiting Friends' work in several countries.

ALLIED YOUTH

Allied Youth is a national education organization, operating from headquarters at 1709 M Street, N.W., Washington 6, D. C., and reaching high school students all over the country. Although its central interest is a program of alcohol education and alcohol-free recreation, much of its work is character and personality-building. It believes that sound character and integrated personality are among the most valuable assets a young person can have in avoiding the pitfalls of drinking. Non-political, Allied Youth is not trying to pass laws or bring back prohibition. Non-sectarian, it welcomes into its membership young people of every faith and of no faith. Scientific, it rejects whatever "facts" cannot be confirmed by the best modern authorities.

CAN YOU SEND SOME ONE?

Seminar on Alcohol Problem

New and realistic attacks on the alcohol problem are being made in recent years. The attempt is first of all to get at facts. What is the truth about alcohol and its use?

Another seminar is being held at the University of Chicago, Breasted Hall, Oriental Institute, April 19-21. Friends and others of this area should avail themselves of this opportunity. A Yearly Meeting or Monthly Meeting Committee can send some one. The registration fee is $5.

Address National Temperance Movement, Inc., Herbert H. Parish, Administrative Director, 1321 Chicago Temple Building, 77 West Washington Street, Chicago 2, Illinois.

RURAL CHURCH SEMINAR

At Quaker Hill

Quaker Hill and the Rural Life Association are joint sponsors of a series of Rural Church Seminars to be held at Quaker Hill for pastors and rural church members. The second such seminar, under the leadership of Carl Hutchinson, educational director of the Ohio Farm Bureau and graduate of Chicago Theological Seminary, will be held at Quaker Hill, April 28, from 11 to 3:30 p. m., Central Daylight Time. The theme for the meeting is "The Rural Church and the *Whole* Community." Cost of $1 includes lunch at Quaker Hill and a small registration charge. Any interested person is invited. If you wish copies of mimeographed posters announcing this and future seminars, send your name and request to Quaker Hill.

And they said to one another, "Did not our hearts burn within us while he talked with us by the way?"

HAPPY NEW YEAR!

That's right. Happy New Year, and we mean it.

April first we began on a new fiscal year for the Five Years Meeting. We believe it will be a happy one because of the final results of last year's activities.

When we finally closed the books, the grand total of receipts was $105,236.19. We did not reach our goal. Funds came in very slowly and the work therefore had to be curtailed, but the result is encouraging. *We have provided a larger amount for our United Services than we have done for many, many years.*

Our hearty thanks to every Friend who had a part in these results. *Let us determine now* that next year we shall be able to say to each other "This year we have provided all the necessary funds." Here are the final figures:

Baltimore	$ 4,324.56
California	305.50
Canada	110.00
Indiana	30,546.14
Iowa	19,638.35
Nebraska	2,260.72
New England	4,545.96
New York	3,197.18
North Carolina	8,902.52
Western	21,390.50
Wilmington	6,352.04
Kansas	1,188.02
Other Sources	2,693.45
Total	$105,454.94

Friendly Life — Far and Near

Passmore and Anna Elkinton are circuit riding in Florida, visiting Friends and Meetings and incidentally enjoying Florida. Always they classify not as "tourists," but as "visiting Friends."

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Wendell and Faye Farr are now in the United States. They have been in service in Jamaica Yearly Meeting for five years. They will visit among Friends Meetings.

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Everett and Ruth Kellum, missionaries from the East Africa Yearly Meeting, have visited in Iowa, Western, and Indiana Yearly Meetings. They plan to be in Wilmington Yearly Meeting also.

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Murray C. Johnson of Marion, Indiana, Friends Meeting was the Lenten speaker for a series of six meetings at East Main Street Meeting in Richmond, Indiana. Norval E. Webb is the pastor.

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Quaker Hill keeps a steady program going. One of the recent events was a "Child Guidance Workshop." William J. Reagan, using many other persons, gave it leadership. Many local teachers and parents were enlisted.

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Robert Gemmer who, until recently, was assistant minister in the Indianapolis Friends Meeting, will serve this summer in Germany under the Brethren Service Committee. He will try to establish a kind of "Boys Town."

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Gilbert Kilpack, extension secretary of Pendle Hill, recently spent several days at Quaker Hill, leading in two spiritual retreats. His guidance was greatly appreciated and those attending sensed a deep significance in the retreats.

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Homer Vail, young Friend of Indiana Yearly Meeting, and Kent Cleaver of Philadelphia Yearly Meeting will leave for Germany on June 16 to live with a German family at Bad Pyrmont. They will visit elsewhere in Germany and return the latter part of August.

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Takeo Iwahashi, blind Friend and clerk of Japan Yearly Meeting of Friends, with his wife, accompanied Helen Keller and her companion, Polly Thompson, on their recent visit through Japan. A successful campaign of fund-raising for the blind was conducted.

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Wilbur Kamp who has served the Friends Meeting and the Federated Church at North Weare, New Hampshire, for several years is selling his farm and moving to Farmington, New York, where he will serve that Friends Meeting.

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The sap is running in New York, and elsewhere, therefore Unadilla Friends Meeting made pancakes, sausages and *maple syrup* the culinary center of their annual meeting! Joseph Shane was, however, the main attraction as guest speaker. He is principal of Oakwood Friends School.

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Clarence and Lilly Pickett have returned from Palestine and the Mediterranean area where they have contacted officials in the interest of work for relief and reconciliation. A short report from Clarence Pickett appears elsewhere in this journal.

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H. G. Wood, prominent English Friend and scholar, has been appointed on a joint Committee of English Churches, for a new English translation of the Bible. Henry J. Cadbury was a member of the American Commission which produces the recent "Revised Standard Version."

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At the end of February, Alice Shaffer, as representative of the AFSC, and a member of the International Red Cross were permitted to accompany a representative of the Central Committee for Labor and Welfare in the Russian Zone in order to observe the organization for, and distribution of foreign gifts there.

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Following the Friends University idea, Wilmington College is releasing $20,000 silver dollars in the trade channels of Wilmington, Ohio, as a witness to the economic value of the college to the community. Everybody in the college for a time gets paid in silver dollars.

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Robert C. Jones, Friend and official in the Pan American Union at Washington, D. C., has sent out literature for Pan American Day, April 14. His parents, the late Sylvester Jones and May Mather Jones, spent many years in Cuba. Pan Americanism got an early start in the life of their son.

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Religious Emphasis Week was held in Pacific College recently with Lowell Roberts of Friends University speaking. He also spoke each evening at the Newberg Friends Meeting. A similar emphasis was made in Friends University with Lloyd Cressman, minister of Carmel, Indiana, Meeting, in leadership.

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The Executive Committee of the Friends World Committee for Consultation is getting the plans for the World Conference of Friends under way. It will be held in the summer of 1952 in England. Nuclear committees have been appointed and letters of invitation are going out to Friends everywhere. Friends in England must necessarily carry heavy responsibility for it.

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Paul and Alice Barnett and family together with Dorothy Pitman, have arrived in the United States. The Barnetts are located at Friendswood, Texas, where they will remain till warm weather. They will later go to Iowa. Dorothy Pitman, home on furlough from her work in East Africa Yearly Meeting, has gone to her home in California.

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University Friends Church of Wichita, Kansas, has accepted the privilege of underwriting a faith scholarship for Anja Olin, a Finnish student, for two years of study at Friends University. The responsibility for creating a fund to sustain this undertaking has been placed in the hands of their Peace and Service Committee. Elvi Saari of Finland has inspired this enterprise during her stay at Wichita.

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A report of the Friends Temperance Association of Philadelphia Yearly Meeting warns "Quakers not to drift with the social tide but to bring to it prophetic leadership." The report stressed that "the moderately-drinking Friend supports the same trade and uses the same substance as the most degenerated alcoholic." The report was made to recent sessions of the Yearly Meeting.

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Peter and Camilla Flintermann, who have been studying farming by the apprentice method at Penn's Creek, Pa., for the past year, have moved to the farm of Robert Wilson, R. 2, La Plata, Missouri, where they will be farming in partnership with the owner. The arrangement was made through the placement service of the Rural Life Association, Quaker Hill, R. 28, Richmond, Indiana.

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The Guilford College A Capella Choir has been invited to sing for the National Federated Music Clubs Convention at Dallas, Texas, March 30 and 31.

pring vacation was accordingly shifted week, and concerts have been arnged at Gastonia and Murphy, North arolina; Fayetteville, Tennessee; Stuttart, Arkansas; Vicksburg, Mississippi; aris, Texas; and Clanton, Bessemer, nd Huntsville, Alabama. Offerings long the way help defray expenses, this rare honor could be accepted.

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Olaf Hanson, editor and director for hildren's work in the Board on Christan Education of the Five Years Meetng, is very busy with visitation among riends' Meetings. She conducts demontration teaching, workshops, and labratory schools, which are very well eceived. She will be in Bangor, Honey Creek, Oskaloosa, Lynn Grove, Bear Creek, Ackworth, and Des Moines, f Iowa Yearly Meeting, June 19-25. ollowing this, she will conduct a labratory school for the Iowa State Counil at Des Moines.

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The second post-war conference on riends International Centers was held ecently at a country house in Normandy, to re-define the purpose and nessage of the International Centers. riends from France, Denmark, Holand, Germany, Austria, China, Engand and the United States spent five lays in the peaceful surroundings of he French countryside considering this natter. For some of the European riends, this was the first opportunity which they had had since the war to visit abroad.

Friendly Fellowship

WORCESTER, MASSACHUSETTS — With Harold Walker as pastor and leader, Worcester Friends are moving forward. For the month of April, Truman D. Whitaker, minister at Poughkeepsie, New York, will be present to speak at one Sunday evening meeting in a series of four. "Christ is Christianity" is his subject. The series will end with Harold Walker's speaking on, "This is the life."

* * * *

SPICELAND, INDIANA—Spiceland Quarterly Meeting was held at Spiceland on March 12, beginning with the meeting on Ministry and Counsel when the subject of "Methods of Evangelism" was discussed. Leonard Hall presided at the worship service when Byron Leaser, pastor at Knightstown, gave the address. He said that the church today has wonderful organization but lacks power, and spoke of the power that the Disciples received in the upper room, following which they became fishers of men. The business session followed, with Carl Hinshaw acting as presiding clerk. Among other business, Fred Smith announced plans for the minister's short course at Quaker Haven, and a conference at Earlham College to which pastors of Indiana and Western Yearly Meetings were invited, with all expenses taken care of.

* * * *

WABASH, INDIANA — Francis Clark Brown, pastor of Wabash Friends Meeting, has a "Rose Service" for each baby on the first Sunday after its arrival. The chairman of the Cradle Roll brings a red rose to the pastor during the morning worship hour, whereupon the pastor announces the name of the new baby and of its parents, offers a prayer, and admonishes the church members to aid in Christian nurture. Then in the afternoon he takes the rose to the mother. In the vital statistics of this issue are listed ten new babies that have arrived since October.

* * * *

MARSHALLTOWN, IOWA—Bangor Quarterly Meeting was held in Marshalltown, Iowa, February 26 and 27. Orval H. Cox had devotions for ministry and oversight, touching on the responsibility to win men and women to Christ, and for the nurture of the young. Lewis Savage, pastor of LeGrand, spoke in the praise service on "The Bread of Life." Arthold Latham, pastor of Bangor, spoke at the eleven o'clock hour on "Follow me," calling for a living sacrifice and sanctification of life. A fellowship dinner was served at noon. At the missionary meeting Ena Da Costa, a teacher of Highgate, Jamaica, attending William Penn College, spoke of the mission work there. Orval H. Cox spoke on evangelism in the afternoon session. The Blackwood men's quartet from Shenandoah gave a musical program Sunday afternoon at the young people's rally, following which the young people adjourned to the parlors for the business session.

* * * *

CHARLOTTESVILLE, INDIANA — Charlottesville, Indiana, Meeting was stirred at their Sunday evening service on March 6, when Mildred Jacobs gave a reading of the book *In His Steps* by Charles Sheldon. She is a graduate student at Marion College, and this reading was given as part of her work there. She also gave this reading at London, Canada. The plot of the book dealt with the rallying of the people of the town of Raymond to the question, "What Would Jesus Do?" It brought a new determination to follow "in his steps," even though present-day evils seemed insurmountable.

* * * *

POUGHKEEPSIE, NEW YORK — The recent observance of National Brotherhood Week proved to be a time of high inspiration to Poughkeepsie, New York, Friends. On the evening of February 25 a large group of members of the Meeting visited Temple Beth-el, a conservative Jewish congregation occuping the former Friends' meetinghouse, making it not only a time of inter-faith worship but a home-coming for older members. Truman Whitaker delivered the sermon which was followed by an hour and a half of free discussion and comparison of religious beliefs. The following Sunday nearly a hundred

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members of Beth-el returned the visit when their Rabbi, who is a German refugee, delivered the sermon. It was a rich experience for all.

* * * *

GREENSBORO, NORTH CAROLINA — On Tuesday evening, March 15, Kirby Page, an outstanding authority on international affairs, was speaker at Greensboro Meeting, Asheboro Street, when the Peace Committee, working with the AFSC, conducted a conference. This was in the form of a dinner meeting followed by an address, after which an open forum was held. Topics for discussion were, "Can Military Weapons Provide Security?" and "What Does God Want Us to Do About Russia?" Both sessions were well attended and an offering was received for the Service Committee.

In the Larger Circle

W. A. Viser 't Hooft, executive secretary for the World Council of Churches, is in America for six weeks. He will consult with American church leaders and fulfil speaking engagements.

* * * *

As of December 31, 1948, four thousand, five hundred and two registrants under the Selective Service Act of 1948 were classified in IV-E (deferred CO), according to National Headquarters of Selective Service.

Reports from State Directors show that Ohio had 795 IV-E classifications; Kansas 744; Pennsylvania 520; Indiana 464; California 200; Virginia 186; Michigan 181; Illinois 156; South Dakota 133; Nebraska 115; Tennessee 101.

* * * *

Up to January 31, 1948, a total of 32,569 men were inducted through Selective Service. To draft these men, the Selective Service system maintained in National and State Headquarters and in local Boards, as of December 31, 1948, 4,861 full-time employees, 1,303 part-time employees, and 35,115 unpaid personnel. The appropriations for this fiscal year were $27,476,700. In other words, the military, with its usual efficiency, used 41,279 men to draft 32,569 men, as of January 31, 1949, at a cost of $843 per man.

Conscription News

* * * *

The Heifer Project Committee of the Church of the Brethren has announced increased activity for 1949, with sizable shipments of goats and heifers being sent to Japan and Okinawa in March. The first 1949 shipment of goats left for Okinawa on March 15. The goal for the year is 2,750 head. A load of 300 goats is scheduled to leave every 20 days. The work of the Heifer Project Committee in Okinawa is done in conjunction with the Army's program of agricultural rehabilitation.

BIRTHS

DALE—To Richard and Ruth Dale, a son, Kenneth Lee, on October 20, at Wabash, Indiana.

DALE—To Roger and Jean Dale, on March 11, at Wabash, Indiana, a son, Thomas Eugene Dale.

DAWSON—To Clyde and Irma Dawson, in January, 1949, a son, Garry Lee, at Wabash, Indiana.

DILLMAN—To Raymond and Catherine Dillman, on December 21, at Wabash, Indiana, a son, Lynn R.

HUNT—To Byron and Ruth Alice Hunt of the Amboy, Indiana, Meeting, in February, a son, Benji Dean.

ODUM—To Victor and Rosanna Odum on March 23, at Wabash, Indiana, a son, Daniel Ray.

PEEBLES — To John and Maxine Peebles, a son, Stevie Ken, on December 1, at Wabash, Indiana.

PORTER—To Jack and Naomi Porter, a daughter, Renee Marie, at Wabash, Indiana, on February 12.

RIDENOUR—Clara Suzanne, daughter of Philip and Rebecca Ridenour, on February 26, at Wabash, Indiana.

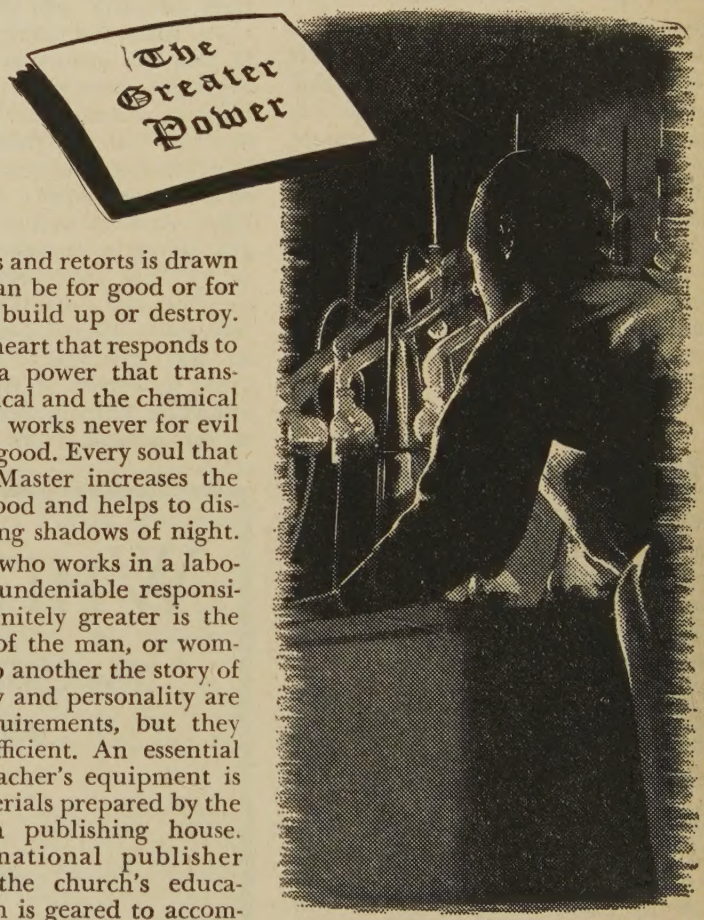
ROBINSON—A son, Dan J., to Elburn and Martha Esther Robinson, in January, 1949, at Wabash, Indiana.

STANLEY—To Donald and Betty Ann Stanley, on February 21, a son, Philip Gurtner, at Wabash, Indiana.

THOMAS—To Lewis and Margaret Southard Thomas, a son, Warren Jay, on November 16, at Chrisman, Illinois.

MARRIAGES

LOVE-TODD—Betty Todd, daughter of Paul and Madeline Todd, pastors at Greenleaf, Idaho, to Lyle Love, son of Mr. and Mrs. Dane Love of South Marion, Indiana, Meeting, on March 15, in the Greenleaf meetinghouse, with the bride's father officiating, assisted by Earl Zeil. The couple is residing at Fairmount, Indiana.



From test tubes and retorts is drawn a power that can be for good or for evil—that can build up or destroy.

From the heart that responds to Christ comes a power that transcends the physical and the chemical—a power that works never for evil but always for good. Every soul that is led to the Master increases the sum total of good and helps to dispel the lingering shadows of night.

The man who works in a laboratory has an undeniable responsibility, but infinitely greater is the responsibility of the man, or woman, who tells to another the story of Jesus. Sincerity and personality are important requirements, but they are not all-sufficient. An essential part of the teacher's equipment is the lesson materials prepared by the official church publishing house. The denominational publisher knows what the church's educational program is geared to accomplish, and, with a certainty bred of long experience, he guides the Christian educator to their common goal.

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DEATHS

COMPTON — Lucy A. Compton on arch 10, at New Burlington, Ohio. ie was born in 1868, the daughter of nos and Ann Mendenhall Compton. er husband preceded her in death. urvivors are two daughters; three andchildren; five great grandchildn. She was active for forty-five years, rving as overseer and elder, clerk of e Meeting, and teacher of primary.

GREEN—Amy C. Green on March 14, Marshalltown, Iowa. She was born 1875 at Coal Creek, Iowa, a birthght Friend, the daughter of Stephen id Elizabeth Branson Clendenon. She as united in marriage with Levi R. reen who preceded her in death. urviving are two daughters, Hester arsons of Union, Iowa, and Frances orman of Marshalltown; two sisters, id six grandchildren. She had been member of Marshalltown Meeting r twenty-four years and was an verseer at the time of her death. ervices were conducted by her pastor, rval H. Cox, and burial was made in angor cemetery.

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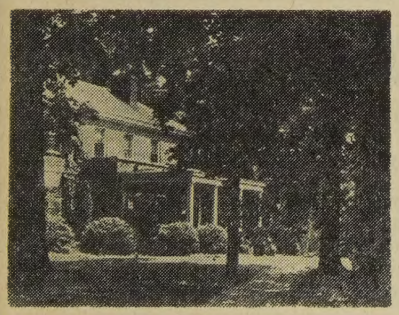

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•

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•

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WORRALL—John E. Worrall at Minneapolis, Minnesota, on January 29, in his ninety-third year. He was born in Chester, Ohio, in 1856. He was united in marriage with Lora Rogers, moving five years later to Minneapolis where they welcomed hundreds of Friends to the hospitality of their home. For many years he served as elder of the Friends Meeting there. Surviving are two daughters, Ruth and Lucia; and a son, Edgar S. Services were conducted by Richard P. Newby, pastor, assisted by Howard Wiley, and interment was made at Lakewood Cemetery, Minneapolis.

OPPORTUNITY OFFERED

FRIENDS—who are teachers, either of the grade schools or high schools, are invited to apply for work at Friendsville Academy, Friendsville, Tennessee. Friendsville Academy is a Friends' boarding school, serving a wide area of the Middle South—in a growing industrial region. Write for application blanks to Curtis A. Johnson, Principal, Friendsville, Tennessee.

LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA
Ramona Park Community Church (Friends) 1510 South 6th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA
First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA
Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK
Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS
Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS
Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 10937 California Ave., Chicago 43, Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting secretary, 1401 Crain St., Evanston, Ill., Phone Greenleaf 5-6491.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 2-9670; or Robert Byrd, Meeting Sec'y., FA4-8810.

CINCINNATI, OHIO
Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

DENVER, COLORADO
Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA
First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN
First Friends, Fisher Y.M.C.A., West Grand Blvd. and Dexter, near Grand River Ave. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA
Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT
Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA
Central Friends Meeting, South Main and Commerce, Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA
First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School at 9:30; Morning Worship at 10:45. Herbert Huffman, Minister; George Warheit, Assistant Minister.

KANSAS CITY, MISSOURI
Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA
First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitler, Minister. Phone 71566.

LOS ANGELES, CALIFORNIA
Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. RIchmond 78406.

MIAMI, FLORIDA
Friends Meeting, 34 W. Flagler Street. Worship, First Day at 3 p.m.

MINNEAPOLIS, MINNESOTA
Friends Church, Y.W.C.A. at 12th and Nicollet. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone Pl. 2960.

MUNCIE, INDIANA
Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON
Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.
The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 3rd through April, each Sunday at 11:00 a. m.

ORLANDO, FLORIDA
Friends Meeting, First-day at 11 a.m., Sorosis House, 108 Liberty Street.

PASADENA, CALIFORNIA
First Friends Church, Raymond at Villa. Church School, 9:45 a.m. Meetings for Worship, 11:00 a.m. and 7:30 p.m. Christian Endeavor, 6:30 p.m. Elmer H. Brown, Minister.

PORTLAND, OREGON
First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a. m., Worship 11:00 a. m., Unified Service 7:00 p. m., Prayer Meeting, Wed., 7:30 p. m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

ROSEVILLE, CALIFORNIA
Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK
United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON
Friends' Memorial, 7732 24th Ave., N. E., VE 1657. S. S. 9:30 a.m., Worship 11 a.m. and 8 p.m.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

ST. LOUIS MISSOURI
Meeting for Worship; Sunday 11 a.m., 1528 Locust Street. For information call Flanders 3116.

ST PETERSBURG, FLORIDA
Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA
Friends Meeting, 1200 N. Mountain Ave., at Helen St. First Day at 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA
Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA
First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

BUCK HILL BULLETIN

The Settlement of Buck Hill is now entering its 48th year, having been incorporated Twelfth Month 31, 1900. The enterprise has grown and flourished far beyond the hopes of its founders. From a small company with $20,000.00 capital the present value of The Inn and its appurtenances and the 176 cottages, which compose the Settlement, together with their furnishings, is in the neighborhood of $4,000,000. But size and dollars are not everything. The management has been able to retain some degree of the simplicity, good order, friendliness and cheer of the original foundation. The other day Friends' Central Bureau called up from Philadelphia and asked if there was a Friends' Meeting at Buck Hill. We were able to say that for 48 years a meeting for worship had been held in the East Room of the Inn, with never a break except in the early days when The Inn was closed in the winter time.

THE INN

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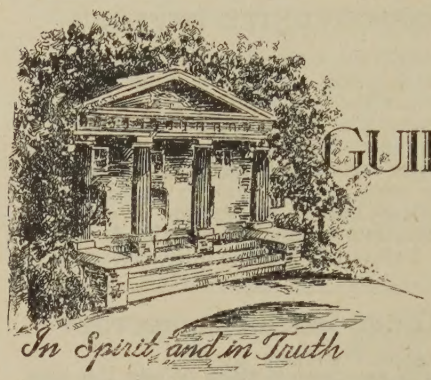

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